

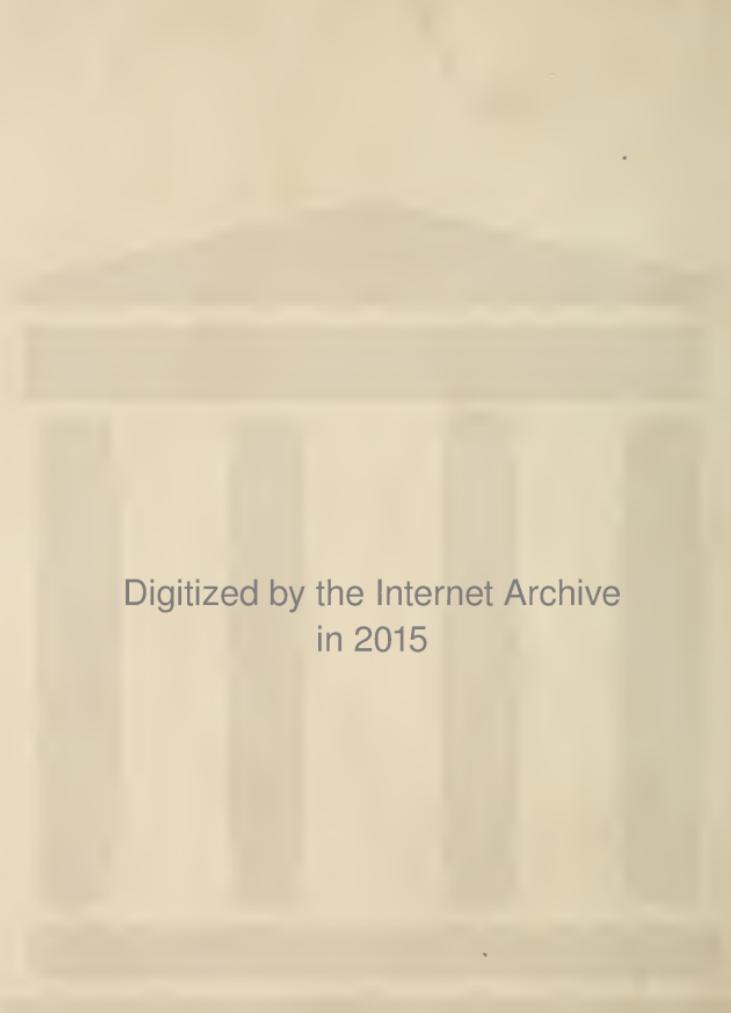


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[No. 4

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ADDRESS OF REV. S. IRENÆUS PRIME, D. D.\*

EDITOR OF THE NEW YORK OBSERVER.

It occurs to me, in approaching this great subject, that we are enlarging the area of freedom on the plan that infinite wisdom put into operation in early ages and has employed even down to our times for the advancement of the human race and populating of the globe. When the dispersion of Babel builders scattered colonies abroad, it was but repeating on a broader platform the separation of those who survived the deluge and became colonists of Asia, Europe, and Africa. History, poetry, and fiction, even heathen mythology and vague traditions, have chronicled the planting of colonies on inhospitable shores, the struggles of infant settlements, long years of hardships, when tempests and cold and heat and famine and pestilence and war, discouragements, disasters, treason, desertion, death, all evils dire have rocked in the storm the cradle of infant nations—nations that in the future of their manhood became rivals and foes and perished by each other's hands. The Great Sea separated Carthage and Rome, but they were both colonies, frowning their hate across the waters and thirsting for each other's blood. Rome sent her colonies, like the light of the sun, into all the world, and her people unto the ends of the earth. Her ruins, dug from the soil of every country in Europe, are the dumb but eloquent witnesses of the civilization she carried into Gaul and Britain and through them to the spot where now a new world gathers her sons in the capitol that bears a name more illustrious than Hannibal or Cæsar. Roman law—the science of jurisprudence—by Roman progress round the earth, has made itself a living part of the government of every civilized race of men.

And when God left men in England and on the Continent to become the oppressors of their kind, so as to drive the colonists from Britain and Holland and France to Jamestown and Plymouth and Manhattan, He, the Infinite and Eternal, with

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\* Delivered at the Fifty-Second Anniversary of the American Colonization Society, held at Washington, D. C., January 19, 1869.

whom a thousand years are but as one day, was only sowing the seed of that glorious harvest which now waves in beauty and abundance from the rock-bound coast of New England to the golden gates of the setting sun.

Colonization was the germ; emigration has fructified and brought it onward. It has been born and nurtured and has grown to be a power in the earth; it reaches across a continent; it opens its arms to the old world, from which it came, and asks the people of all lands to come and find a home.

Where, do you ask, are the tribes who once peopled the forests and the plains now covered with cities and vexed with railways and ploughs? Gone! and another, a better, happier, more useful race dwells on the graves of a departed people.

Such is the order of Providence and nature both, and, perhaps, it will be the order of things in the revolution of cycles that mark the roll of the earth through succeeding ages of time. The population of the globe has steadily advanced in numbers, and will, while barbarism disappears before the advance of civilization. The races that reject God and debase humanity perish upon the approach of the higher order and type of men as the darkness of midnight flies at dawn. Thus the aggregate of human happiness grows on earth. If he who makes two blades of corn grow where one only grew before is a public benefactor, how much higher the benediction conferred by him who makes a mighty nation of intelligent, useful, Christian, happy people live and thrive and rejoice where savage barbarity, misery and sin for untold ages of wretchedness have had their dark and horrid reign.

We plant Christian missions in the islands of the sea, and they cast away their idols to the moles and the bats; but the converted natives, the regenerated people, do not multiply and grow. They are dying out: the murmur of the ocean on their coral shores is the nation's dirge. But another race is coming—is there—is planting and sowing and buying and selling and building, worshipping God, marrying and multiplying, and the islands of the sea are rejoicing in God's law, His law of production, of civilization, of propagating nations.

This process is very simple—silent, indeed, like all the great forces of nature, but like them, also, resistless and inevitable. He who taketh up the isles as a very little thing, who guides the destinies of nations and individuals, and sees the end from the beginning, manages the course of empire with infinite skill and works stupendous results.

There lies, a few days' sail to the east of us, a land in the shadow of death. Centuries of darkness and despair have brooded over its inhabitants, who have obeyed the law of depraved humanity in going onward and downward in misery

and sin, without the restraining influence of education or religion. The sun shines there as on us, but there is no healing in his beams. The moon and stars look as lovingly on the mountains and rivers.

*"Where Afric's sunny fountains  
Roll down their golden sands;"*

but moon and starlight is cold and brings no life to souls that are dead in sin. There man has gone down in the scale of being toward brutes that devour each other, till human life has ceased to be worth a straw and blood is cheaper than water. The mind staggers under the thought that there is a land, a continent, where the death of a chieftain is the signal for the sacrifice of scores of his fellow-men on his sepulchre! that there is a spot on this planet of ours where a woman is slaughtered more frequently than a calf, and so utterly extinct is the love of life and the principle of hope in the human breast, that the victim bleeds without a sigh and lies down to die as cheerfully as to a night's repose.

Now, the point we make is just here and this, that such a land is over against us and at our doors. Go down to the sea-coast at summer time and listen to the sighing and mourning of the ocean as it breaks at your feet; you call it, and, perhaps, it is, the murmur of the sea; but it is more—those waves are freighted with the groans of a wretched race of your fellow-men, writhing and shrieking under the agonies of despair.

Why is not our land to-day like that? Our colonists were not Christians, all of them nor most of them. They were, in no sense, missionaries of the Gospel. They came to buy and sell and get gain, to find gold, to better their temporal state. The law that brought them here was the same that sends our colored friends to Africa; they could do better here than in Europe; our friends can do better there than here, and they go for themselves to have a fair chance, to be men, equal and noble, erect in the majesty of manhood, with the destinies of a Republic and a continent in their hands; its honorable responsibilities on their shoulders; its future to make and its rewards to win and wear.

Going there they carry with them the principles and the example of Christian civilization. They are a light and power on the margin of a continent that is now the habitation of cruelty. We need not send statesmen, or philosophers, or preachers. We send civilized men and women of good moral character, and plant them there, and they are the germ of the seed that is to spring up into a tree, whose leaves are to heal the wounds of bleeding Africa and whose branches are to be the sheltering arms of a redeemed and blessed race. This was the result of colonization in Greece, in Italy, in England, in

America. It will be in Africa; and the day of her redemption, thank God, is drawing nigh.

But this is only an incidental result of your mighty scheme. I think angels would like to have a hand even in this. Our work is with the people of color here, to give them a settlement there, for their own good, *if they want to go!* That is the idea: "with their own consent;" there is no compulsion about it; they can stay here if they like it better; there is no pressure, no constraint, not so much as there was on the sailor who was asked if they were really compelled to go to prayers on the Cunard steamer on Sunday: "Why, no," he said, "not exactly *compelled*; but if we don't go they stop our grog." No; there is not so much as this; for their grog is more likely to be stopped if they go to Africa. But if they want to go, here we are to help them with a God bless you, and a free passage, and six months' support, and a farm of their own, and a chance to be men of substance and influence and usefulness and honor, and to have a hand in the salvation of fatherland from pagan abomination and its exaltation to its place among the civilized races of the world.

And I ask, in the name of liberty—that dear, old, glorious, and greatly abused word—I ask, in the name of liberty and humanity and of God, the Father of us all, if an American-born citizen, whose liberty was just now bought for him, at the cost of half a million of white men's lives and a debt of \$3,000,000,000, has not the right of going where he pleases and staying there? We have settled that principle with Britain and Germany. Have we not, also, settled it for ourselves? If the Ethiopian cannot change his skin, may he not, at least, change his spots? If he does not like one spot, may he not go to another? And rights and duties are reciprocal, never conflicting. If it is his right and privilege to go, it is our duty and privilege to help him. There was no lack of Emigrant Aid Societies to help men to go to bleeding Kansas when she stretched forth her hands for aid. I found Emigrant Aid Societies in Germany and Switzerland and Ireland. It is the noblest philanthropy that helps those who help themselves. And when the fire from Heaven has entered into the soul of an African in any part of the world, and he is longing to return to the land of his sires to kindle the flame of pure worship on altars long since cold and fallen, there is the man whom I would take by the hand and lead him to the ship and say: "This is the way to save thyself and thy fatherland; go, and the Lord be with thee!"

Coming home from Egypt some years ago across the Mediterranean sea, I was on shipboard with a hundred negro boys, who had been bought in the interior of Africa and brought

down the Nile to Cairo and Alexandria, and were now being taken to Italy by their purchasers. Who and for what? They were bought by Roman Catholic missionaries, who were taking them to Italy to teach them the Christian religion, that they might return to Africa and convert their countrymen. A mistaken charity, perhaps; not the wisest way to do good, but well meant and noble in its purpose. It is a better way this of ours, that takes these men and women, whose fathers and mothers were torn from Africa, and sends them back with knowledge of the arts of civilized life, and the way of higher life through Christ, who is the way, the truth, and the life Himself. These are the instruments by which other lands have been enlightened; they may be the salvation of Africa.

I would not put the pressure of a straw upon any man to change his country or his clime. I go in for the largest liberty of choice, and claim it for myself and my colored friends. They are rational and intelligent; if they are not, we do not want them for colonists; but with reason and knowledge, they are not blind to the inevitable facts of the future that stare them in the face as to the destiny of this continent of ours. It is for the Anglo-Saxon race. The Celtic, the Teutonic, the Chinese, any or all races may come here; but they come into the American crucible, melting them all into one, and the Anglo-Saxon, the dominant power in the country and the world, is to be the ruling force in the land. It requires no prejudice of color to make one believe that no such amalgam can be or should be with the African race. Its effects are too palpable in the laws of race to permit them to be ignored or despised; and it is the last and lowest prejudice that shuts the mind against the evidence, and promises to the African what he never can have in Europe or America.

Mr. President, when will philanthropy rise to the grandeur of its origin?—the divine love of man; love of the human race; love that worketh no ill to his neighbor; love that knows no bounds of continent, country, or color; love that recognizes every man as a brother, for whom every brother is bound to labor and pray. Such philanthropy, broad as the world and boundless as the sea, abjures that policy that forbids labor to go where it can do the best for itself; that would forever keep the poor poor, that the rich may be richer; that would doom a whole race of free colored people to a life of menial toil and to wasting generations of dependence, when God in his wonder-working Providence has brought them up out of the wilderness, opened the way for them through the Red Sea of blood, and shown to them, as from Pisgah's summit, the promised land, where every man may be a sovereign, an independent

freehold farmer, with competence, comfort, and usefulness which is the highest glory and the chief end of man.

I see in this assembly a venerable man, who gave the vigor of his youth and early manhood and the wisdom of his riper years to this scheme of Christian philanthropy, and whose name will be enrolled with Mills and Ashmun, as one whose life has been nobly given to African Colonization. A year ago, for the third time, he went to Liberia to see the rising fortunes of the youthful empire, planted and watered there by him and his associates in this glorious work. I hold in my hand and will read a few of the words of welcome to our illustrious Gurley by a colored colonist, speaking for himself and his colored brethren there—

“Among the early and tried friends of Liberia the name of Ralph R. Gurley stands prominent, and we, venerable and reverend sir, say, in the fullness of our hearts, we *thank you*. The palms that have sprung up in every direction and yield rivers of oil, that invite the merchant fleet of legitimate traders that you see in our harbors, *thank you*. No longer do the hell-hounds of the devil—the slave-traders—infest our coasts and strip Africa of her sons and daughters; no more do the tribes on this coast shudder to see a white man. Their smiling faces *thank you*. Slave barracoons are no more to be seen; they are numbered with the things that have passed. But churches of the living God, with their steeples pointing heavenward, houses of respectable dimensions and architectural by construction, that would not disgrace any city of christendom, rise up and *thank you*. Schools and colleges, halls of justice, and executive mansion and departments, swell the number and cry aloud *we thank you*. The influx of emigrants, who hail this as the promised land, and the Ethiopian in the far interior, as they catch the sound from us and our children, will continue to cry *we thank you*.”

That is eloquence, negro eloquence, exulting in freedom, intelligence, and power. It speaks of a rising race, with the destinies of empire in its hand!

O, sir, how bitter the selfishness that meets the African and scoffs at his aspirations for a home and name on his ancestral shores and among his fathers’ sepulchres, and bids him stay here and work out his uncertain destiny, the bone of contention between the dogs of party, picked and gnawed in turns by both, and abandoned to the chances of a future always against the weak and in favor of the strong!

There is a higher, nobler, sweeter love than this. It was born of God. It made Jesus our brother, partaker of our humanity, and the redcemer of mankind, giving Himself an example and

sacrifice for the Jew and the gentile, the Asian and African, for you and me. It is radiant with light divine and warm with angelic fire. It saith to the sons and daughters of that land of palms: stay here, if you will, and work out for yourselves the old, old problem, a life-struggle for a living on the earth; but if you come with us, we will do you good; we will show you a better way; we have a land of liberty, *Liberia* is its tuneful name, your fatherland, all yours, with its schools, its college, its halls of legislation, its seats of power, its happy homes, where plenty crowns the board, and joy dwells a constant guest with peace.

This is the work of the Society we serve and celebrate to-night. It is a God-like work; it blesses two continents; it is the almoner of mercies to those who go and those to whom they go; it is pure philanthropy, blessing those who give and those who receive; it is good, only good—owned of God, with its record on earth and on high.

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ADDRESS OF HON. JOSEPH J. ROBERTS,\*  
EX-PRESIDENT OF THE REPUBLIC OF LIBERIA.

*Mr. President:* An annual meeting of the American Colonization Society can never fail, I presume, to be an occasion of deep interest to the friends of an enterprise so eminently philanthropic in all its purposes, and particularly grand in its design to introduce the blessings of civilization and Christianity into the waste places of long-neglected and deeply-degraded Africa. On these occasions, while the attention of the managers of the affairs of the Society is specially drawn to a review of the labors and results of the year immediately preceding, and to the adoption of additional measures deemed desirable or necessary to the further prosecution of the undertaking, the minds of its patrons instinctively revert to the great objects originally contemplated by the enterprise, and a review of the progress that has been made in their definite accomplishment. And in turning their thoughts to these on the present occasion, I think there can be no question that, notwithstanding the stern opposition encountered from certain quarters, in consequence of a total misapprehension of the true policy and objects of the Christian promoters of African Colonization, and the embarrassments and discouragements which have occasionally arisen from other causes during the progress of the enterprise, the friends of the cause have great reason to-day for congratulation and thankfulness at the wonderful

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\* Delivered at the Fifty-Second Anniversary of the American Colonization Society, held at Washington, D. C., January 19, 1869.

success which has so far attended their efforts—a success, I dare say, far beyond the most sanguine expectation of those distinguished philanthropists who first gave form and impulse to a scheme which, though surrounded by many difficulties and apprehensions, they hoped and believed would, under Divine Providence, eventuate in good and great results to a people they earnestly desired to benefit.

The scheme of African Colonization is the offspring of a great Christian idea, which more than half a century ago fixed itself in the minds of Drs. Finley and Thornton, Gen. Charles Fenton Mercer, Elias B. Caldwell, Francis S. Key, and other kindred spirits, who deeply deplored the oppression to which the people of color were subjected in this country, and feeling profoundly impressed with the importance of devising some plan by which the condition of a part of this people might be immediately and radically changed, and in such a way as to create a reflex influence which would produce a salutary effect upon—as then existed—the abominable institution of American slavery. Hence the organization of the American Colonization Society, which you, Mr. President, and the Board of Directors here present to-day, represent. Those pure and disinterested men, with a wise forethought which penetrated far into the future, contemplated with earnest solicitude the accomplishment of designs in respect to Africa, no less gigantic in their proportions than important in their results; and it is not surprising that irresolute minds questioned the ability of any mere private association to fulfill so great an undertaking.

The programme of the founders of the American Colonization Society, as I have always understood it, and which, as far as I know, has not been departed from, was: 1st. To establish on the shores of Africa an asylum where such of her scattered children, as might choose to avail themselves of it, would find a free and happy home; and in this connection they would fairly test the capacity of the African for self-government and the maintenance of free political institutions. 2d. That through the instrumentality of a colony thus established, composed of men who had themselves been the victims of cruel servitude, additional facilities would be afforded for the extirpation of the slave trade, then rampant, with all its attendant horrors, at nearly every prominent point along that Western Coast. 3d. By means of Christian settlements, in the midst of that barbarous people, to introduce the blessings of civilization and Christianity among the heathen tribes of that degraded land.

These were grand conceptions, embracing nothing less than the founding of an empire with negro nationality, and the redemption of a continent from pagan superstition and idolatry. Of course, a work of such magnitude required large material

resources and suitable men as emigrants, to conduct it in a manner promising successful results. We can, therefore, readily imagine the serious misgivings which must have weighed heavily on the minds of those good men, when they engaged in an enterprise necessarily involving, in all its details, so many apprehensions as to the future. But they were men of great faith and energy, fully imbued with the spirit of their mission in behalf of humanity and religion, and therefore hesitated not to commit the success of their undertaking to the direction and support of an all-wise Providence.

But it is not my purpose on this occasion to trace the history of the American Colonization Society, either in regard to the opposition it has encountered, or the sympathy and care by which it has been fostered and sustained during its long years of agency in promoting the civil, social, and religious interests of Africa. The work of colonizing a people, under the most favorable auspices, has always been attended with many difficulties and discouragements; and in the case of this Society, dependent entirely upon voluntary, individual contributions for the means of prosecuting its enterprise, and also considering the remoteness of the country to which its efforts were directed, it could not be otherwise than that its progress in colonizing would be slow and peculiarly difficult. Nevertheless, with unfaltering perseverance, the Society has pursued its course, and has already effected an amount of good that entitles it to the confidence and generous support of the Christian public. And yet, even now it is sometimes asked: What has African Colonization accomplished? Have the labors, the sacrifices, and the means which have been expended produced such results as should satisfy the public mind of its practical utility and probable ultimate success? These questions, to be sure, may not be regarded as impertinent on the part of those who are really ignorant of the history of African Colonization, and of what has actually been accomplished under the auspices of the American Colonization Society. And as these questions have been put to me more than once during my present visit to the United States, I don't know that I can do better than to avail myself of this occasion to present a brief statement of the rise and progress of Liberia under the auspices of this Society, and then I shall be content to allow those, who seem to be in doubt as to the utility of African Colonization, to settle the question in their own minds as to whether the Colonization enterprise is entitled to their confidence and support or not.

As soon as practicable after the formal organization of the American Colonization Society, and the necessary preliminary arrangements towards planting a colony in Western Africa had been concluded, steps were taken for sending forward

the first company of emigrants to organize a new civil society on that distant, barbarous coast. Therefore, early in the year 1820, eighty-six persons, from the States of Pennsylvania, Virginia, Maryland, and New York, assembled in the city of New York for the purpose of embarking upon this new and perilous enterprise. It was a profoundly anxious time, no less with the patrons of the Society than with the emigrants. The friends of the Society were deeply concerned in regard to the suitableness of the men about to be employed in so great an undertaking, and where so much depended upon the adaptability of the materials thus engaged for the foundation of a new civil and political superstructure. Doubtless their hopes and their fears were about equally balanced. On the part of the emigrants, as often related to me by Rev. Elijah Johnson, the most prominent individual of the company, their feelings were greatly excited by conflicting emotions, which swayed to and fro between the present and the future. They were about severing all the ties of early associations, and many of them leaving comfortable homes for a far-off land, wholly unbroken by civilization and presenting but few attractions—other than liberty dwelt there. They, therefore, resolved to flee a country which repudiated their manhood and closed against them every avenue to political preferment, and with their lives in their hands they determined to brave not only the perils of the sea, but every other danger and inconvenience consequent upon settling in a new and heathen country, where they might establish for themselves and their children, and peradventure for future generations, a home, under governmental institutions, free from all the trammels of unequal law and unholy prejudices. These were true men, stout of heart and firm of purpose, and in the sequel proved themselves equal to the responsibilities they had assumed, and fulfilled the most sanguine expectations of their patrons and friends.

Our Christian pioneers—like the Pilgrim Fathers just two hundred years before, when about to embark from Delft Haven in search of a more desirable home in the new world—by solemn and appropriate religious services, committed themselves and their cause to the protecting care of Almighty God; and, having completed all their arrangements for the voyage, sailed from New York on board the good ship "Elizabeth," on the 6th day of February, 1820, and in due time were landed on the coast of Africa at the British colony of Sierra Leone. For obvious reasons, it was not contemplated to incorporate these emigrants with the inhabitants of this British colony; and, therefore, early measures were taken to remove them to Sherbro Island, about one hundred and twenty miles south of Sierra Leone, where it was proposed to purchase lands from

the native chiefs and organize a settlement, with the view of carrying out the original plans of the Society. This location, however, proved to be exceedingly insalubrious, and in a short time many of the settlers were prostrated by disease. Having encountered here many difficulties and hardships, and finding their numbers greatly reduced by death, the place was abandoned and the survivors removed to Fourah Bay, within the precincts of Sierra Leone. This first attempt was, of course, discouraging, but the emigrants faltered not in their purpose; and being joined at Fourah Bay, in March, 1822, by another company of pioneers, a second effort was determined upon at Cape Mesurado, which had, in the meantime, been selected and purchased by Captain Stockton and Doctor Ayres—a location much more commanding and eligible than the first, and I have often thought the very place of all others on that coast designed by Providence as the starting point of our settlers. And in January, 1822, the colonists landed and occupied a little island, comprising about three acres of land, near the entrance of the Mesurado river. This island, during its occupancy by the colonists, was the scene of many stirring incidents, and several, as appeared to the colonists, providential deliverances; wherefore, in commemoration of these, it bears the name of "Providence Island."

They had been but a short time on this island, when the foreign slave dealers, who were then conducting a large business in slaves at the Cape, became convinced of the danger to which their trade was exposed through the influence of the colonists, incited the natives to hostilities against the new comers; and, without any previous intimation, they found themselves cut off from all communication with the main land, whence they drew their only supply of fresh water. In this emergency they were providentially relieved by the kindness of a friendly chief, who conveyed to them stealthily at night a sufficient quantity of water to supply their pressing demands; and this he continued for several weeks. At this critical juncture their public warehouse, with nearly all their stores of provisions and merchandise, was consumed by fire, and their utter ruin seemed now inevitable. But a remarkable incident, occurring a few days after, greatly contributed to their relief, and, possibly, saved the little settlement from total destruction. A Spanish slave schooner, in charge of an English prize crew, bound to Sierra Leone, was unaccountably stranded in the harbor but a short distance from the island; and the commanding officer, having saved a large portion of the ship's stores, readily supplied the colonists with several articles pressingly needed to replenish their almost exhausted means of subsistence.

After a while, through the intervention of a friendly chief, a partial reconciliation with the natives was effected, and the colonists availed themselves of the opportunity, April 25th, to gain a lodgment on Cape Mesurado, where they placed themselves as speedily as possible in the best state of defence that their means would allow. The natives, however, urged on by the slavers, appeared still threatening in their demeanor. The Society's agents, under the conflicting aspect of things, became hopelessly discouraged, and proposed the abandonment of the enterprise, and the return of the emigrants to the United States. But our old hero, Elijah Johnson, was not so moved, and, remembering something of the history of the difficulties and hardships of the early settlers of Plymouth and Jamestown, and feeling that by perseverance and patient endurance they also might succeed, answered: "No; I have been two years searching for a home in Africa, and I have found it, and I shall stay here." In this determination the whole company, as though moved by some divine impulse, heartily concurred. Nevertheless, their situation was extremely perilous, the natives had again suspended all intercourse with them; leaving them in a painful state of apprehension and suspense. They knew, however, in whom they trusted, and upon whose strength they might rely. The arrival in the harbor, pending this uncertainty, of a British man-of-war was particularly opportune, and doubtless delayed an attack upon the settlement which, as was afterwards learned, had been concerted. The commander had an interview with the chiefs, and strongly remonstrated against their course towards the settlers. They listened sullenly, and replied evasively. The commander then tendered to the colonists a small force of marines to aid in their defence in case of need, and at the same time suggested the cession of a few feet of ground on which to erect a British flag during his sojourn; but this, Elijah Johnson, then in charge of the colony, declined for the reason, as he stated, "that it might cost more to pull down that flag than to whip the natives." However, the services of the marines were not brought into requisition. Thus matters continued, when, on the 9th of August, the hearts of the settlers were cheered by the arrival of another small company of emigrants with the intrepid and self-sacrificing Jehudi Ashmun, who entered immediately on the duties of his office as agent of the American Colonization Society. Mr. Ashmun, having carefully surveyed the situation, pushed forward with great energy the defences of the settlement, and, in the meantime, exerted every possible effort to reconcile the natives. The slavers, however, becoming more intent upon the purpose of ridding themselves of neighbors so inimical to their traffic, assembled a council of chiefs, and, by

most inhuman artifices, so excited their cupidity as to induce King George, chief king of the Dey tribe, to declare his intention of sacking and burning the settlement.

Intelligence of this declaration, and of the preparations being made for carrying it into effect, reached the settlers through a friendly native, who, at great personal hazard, found the means of advising them from time to time of what was going on. Our brave pioneers, with breathless anxiety, awaited the impending struggle, when, at early dawn, on the morning of the 11th of November, about eight hundred warriors, with deafening whoops, fell upon them with great fury. They were met, however, with steady firmness, and repulsed with considerable loss. The colonists again breathed freely in the hope that their most serious troubles were now fully ended. But not so. King George, with great secrecy, collected another and greatly augmented force, intending to surprise the settlement on all sides, and thus make the settlers an easy prey. Happily for them, their good fortune in this extremity failed them not. Bob Grey, an influential chief of Grand Bassa, whom King George had attempted to enlist in his second attack, and who knew all his plans, conveyed to Mr. Ashmun timely information of all George's arrangements, and even named the day on which the attack would likely be made. Now, another very serious embarrassment presented itself. In the last fight the settlers had expended a large portion of their ammunition, especially powder; and how and where to obtain an additional supply of this needed article were questions of the deepest concern. No trading vessel had visited the harbor for some time; and despair began to dispel hope, when relief came in a very remarkable manner. During night, while an English trading vessel was passing the Cape, the attention of the master was attracted by frequent reports of musketry on shore, which seemed to him singular at so late an hour, and wishing to learn the cause, turned and entered the harbor; and in the morning ascertained that the natives had been indulging through the night a grand war dance—usual on occasions when preparing for war. Unobserved by the natives, a sufficient supply of powder was obtained from this vessel.

The dreaded time, as advised by Bob Grey, having arrived, sure enough, during the night of the 1st of December, 1822, the native troops occupied positions on three sides of the settlement, as they supposed, unobserved; and in the gray of morning rushed, like so many demons, upon the almost defenceless stockade. But the colonists, with unflinching courage, notwithstanding the fearful odds against them, defended themselves bravely; and after a desperate conflict of several hours, found themselves again wonderfully preserved. I say wonderfully, because on

this occasion the colonists seem to have exerted superhuman strength and powers of endurance, for there were only thirty-five effective men opposed to a host of not less than fifteen hundred native troops. Some of the soul-stirring incidents and acts of real heroism on that memorable day would, I presume, if mentioned here, scarcely be credited.

A day of thanksgiving was proclaimed, which the colonists strictly observed in prayer and praise to Almighty God for His wonderful deliverance.

But King George and his slave-trading prompters were not yet satisfied. He again consulted his "gree-grees," and being reassured of success, he determined on another attempt; and to place success this time beyond peradventure, he would employ a force sufficiently large to overwhelm and destroy the colony, without the possibility of escape. With this view, he sought to engage the services of King Boatswain, of Boporo, the most powerful and dreaded chieftain in all that region. At his invitation, King Boatswain, with a large retinue of warriors, made a visit to King George, which was protracted several days, causing the colonists extreme anxiety. King George, however, could present no just grounds of complaint against the colonists; therefore Boatswain not only condemned his unprovoked enmity towards them, but, in very decided terms, announced his determination to protect them in their new home. King Boatswain then called on Mr. Ashmun, informed him of the result of his interview with King George, and assured him of his friendship.

Neither Mr. Ashmun nor King George mistrusted King Boatswain's sincerity, and very soon a good understanding was established with all the surrounding tribes. Now was settled definitely the question of a permanent asylum. Liberia was established. Emigration increased; intercourse and trade with the natives also increased; new settlements were formed; and in a few years the colony assumed an importance which secured to it several important immunities.

Yet many hardships and serious embarrassments had to be encountered. The unhealthiness of the climate was a formidable enemy; and the slave-traders along the coast ceased not their tamperings with the native chiefs to incite them to acts of hostility against the colony.

But the time arrived when the colonists found themselves in a situation sufficiently advanced, not only to frustrate the machinations of these fiendish plotters, but to put in execution also their own long-cherished purpose of doing all in their power to extirpate a traffic which, aside from the extreme cruelties of the middle passage, had, for many, many years afflicted Africa with all the attendant consequences of war,

rapine, and murder. On the execution of this purpose the colonists entered with a hearty good will; and, besides efficient service rendered from time to time to foreign crusiers then employed in suppressing the slave trade on that coast, the slave barracoons at Mamma Town, Little Cape Mount, Little Bassa, New Cesters, and Trade Town were demolished, and thousands of slaves liberated, solely by the power of the little Commonwealth; and there was no relaxation of this purpose until every slaver had been expelled from the whole line of coast now comprehended within the territorial jurisdiction of Liberia.

During these years, all that related to the public welfare and general progress of the colony received proper attention. The Society's agents devoted themselves assiduously to the Governmental interests of the colony, and the colonists to their respective industrial pursuits, with a zeal and activity truly commendable.

As immigration increased, new points of the coast were selected and occupied. Settlements were formed at Junk river, Grand Bassa, Sinoe, and Cape Palmas; and soon a lucrative legitimate trade began to develop itself between the colonists and the natives.

In the meantime, the religious and educational interests of the people were not only *not* neglected, but every possible means were employed to extend and improve these; and it is with feelings of profound gratitude I allude to the fact that Liberia is to-day greatly indebted to the several Missionary Societies of the United States for the timely and efficient efforts made in behalf of colonists and natives to advance these essential interests; and I shall hope that these Societies will continue their Christian efforts until Africa, poor degraded Africa, shall be wholly redeemed from her present state of cruel barbarism.

Under the fostering care and political guidance of the American Colonization Society, Liberia continued to advance in all her important interests. Her territorial limits increased by purchases from native chiefs, who were glad to place themselves and their people under the protection of the Colonial Government. A profitable trade, in African products, along the Liberian coast, soon attracted the attention of enterprising merchants in Europe and in the United States; foreign vessels made frequent visits to Liberian ports; and for many years this commercial intercourse was reciprocally remunerative and harmonious. But the time came when certain British traders repudiated the right of the Colonial Government to require of them the payment of custom duties on merchandize landed at points where, for centuries, they alleged, British merchants had been accustomed to trade; and also claimed to have purchased from the natives, with the perpetual right of free trade, certain

tracts of land, for trading purposes, before the territories embracing said tracts were purchased and brought within the jurisdiction of Liberia. The Government of course declined to recognize these demands as paramount to its political authority, and therefore continued to enforce its revenue laws. These traders invoked the interference of British naval officers serving on the coast; these officers, after unavailing remonstrances, submitted the question to the British Government; that Government demanded a full concession of the immunities claimed by British subjects. A long and perplexing correspondence ensued between British naval officers, acting under special instructions from their Government, and the Colonial authorities. Her Majesty's Government maintained that, as the American Colonization Society, composed of mere private individuals, possessed no political power, and of consequence could delegate no such power to others; and as the levying of imposts is the prerogative of a sovereign power only, and as Liberia had no recognized national existence, she must, therefore, desist from all interruptions to the free intercourse of British commerce. And the Liberian authorities were given distinctly to understand that this decision would be enforced by the British navy.

Under this emphatic announcement but one alternative remained open to the colonists, and this involved questions of the gravest importance, which awakened in Liberia, as well as on the part of its friends in this country, most serious reflections. For two years or more the subject was under constant and earnest consideration; when, in January, 1846, the American Colonization Society, by a formal vote, recommended that the colonists "take into their own hands the whole work of self-government, and publish to the world a declaration of their true character as a sovereign, independent State." The following October, the colonists also voted to dissolve their political connection with the Society, and to assume the entire responsibility of Government with independent, sovereign power. A Constitution, adapted to the new order of things, having been adopted by delegates assembled in Convention for the purpose, July 26, 1847, and duly ratified by the people the following September, the Government was thus reorganized, and entered, with some misgivings to be sure, upon its new career and increased responsibilities.

Its recognition by other Powers now claimed the earliest attention, and without delay measures were taken to this end by soliciting of foreign Governments an interchange of friendly national relations. And, within a year after the new organization, England, France, Prussia, and Belgium had acknowledged the independence of the new Republic; and shortly afterwards

treaties of friendship, amity, and commerce were concluded with the two former.

In the meantime the domestic affairs of the country had progressed as satisfactorily as might reasonably be expected. Several matters of dispute between native chiefs were adjusted and settled; public improvements were extended; agriculture and commerce increased; and the people had steadily advanced in all the essentials of civilized life.

Nevertheless, in the midst of this evident progress, many difficulties and embarrassments had to be met and overcome. Occasional predatory incursions of the natives had to be checked and sometimes severely punished by the military power of the Government; and foreign traders also, particularly British, caused the Government much trouble and annoyance. But, in the order of a beneficent Providence, all were successfully accomplished, and the majesty of the laws eventually maintained.

From the beginning, the people of Liberia, with a commendable zeal and firmness, pursued a steady purpose towards the fulfillment of the great objects of their mission to Africa. They have established on her shores an asylum free from political oppression, and from all the disabilities of an unholy prejudice; they have aided essentially in extirpating the slave-trade from the whole line of her Western Coast; they have introduced the blessings of civilization and Christianity among her heathen population; and I may also assume that by their entire freedom from all insubordination or disregard of lawful authority, and by their successful diplomacy with England, France, and Spain, on matters involving very perplexing international questions, they have indicated some ability, at least, for self-government and the management of their own public affairs. And just here—as I find that exceptions are pretty generally taken in this country to the exclusion of whites from all participation in the Government of Liberia—I may remark that this provision in the organic law of the Republic was not prompted by any feelings of prejudice against white men, but was desirable more especially for the reason that the colonists would retain in their own hands the whole control of the Government until they should fully demonstrate the problem as to their ability to conduct the affairs of a State. And, Mr. President, this, I suppose, may now be accounted as settled. The Republic of Liberia is now a fixed fact, with all the elements of free institutions and self-government; embracing within her territorial limits, at the present time, about six hundred miles of sea coast, and an interior over which she may readily acquire an almost unlimited jurisdiction whenever she shall be prepared to occupy it. Within her political juris-

dition is a population of not less than six hundred thousand souls. Of this number about fifteen thousand emigrated from the United States and other civilized countries; about four thousand recaptured Africans, and the remainder aboriginal inhabitants; and of these, hundreds have been hopefully Christianized, and many have become, in their civilized habits, so assimilated to the Americo-Liberians that a stranger would not readily on the streets discriminate between them.

In the four counties of the Republic are thirteen flourishing civilized towns and villages, with their churches, schoolhouses, and comfortable dwellings; many of these constructed of stone and brick, and not only imposing in their external structure, but actually possessing all the necessary comforts and many of the conveniences of modern times; and reflect much credit upon the industry and enterprise of their occupants.

The developments of agriculture and commerce are no less conspicuous. The agricultural settlements, especially along the banks of the rivers, present most encouraging prospects. Besides an increased and steadily increasing production of all minor articles, sugar and coffee (to the growth of which the climate and soil are admirably adapted) are being extensively cultivated; and large quantities of both are now annually exported to foreign markets.

Commerce has more astonishingly increased. I can remember when not more than thirty or forty tons of palm-oil, and perhaps as many tons of cam-wood, could be collected in a year, for export, along the whole line of coast now embraced in Liberia. The last year, though I have not at hand the official statistics, I may safely say, not less than six hundred tons of cam-wood, twelve hundred tons of palm-oil, and two hundred tons of palm-kernels were included in the exports of the Republic. And these articles of commercial enterprise and wealth are capable of being increased to almost any extent.

Ship building for the coast-wise trade has become quite a business in each of the counties. Last year three *Liberian* vessels, of foreign build, were despatched for Liverpool with full cargoes of palm-oil, cam-wood, and ivory.

I could heartily wish that the cause of civilization and Christianity among the aboriginal tribes of that country, had advanced with equally rapid strides as that of commerce; nevertheless, much real good has been accomplished in that direction also. Devoted missionaries from the United States have labored earnestly, many of them even sacrificing their lives in efforts to promote the Christian welfare of that people. Among the Americo-Liberians their Christian civilization has always been an object of deep solicitude. And it is a source of peculiar satisfaction to know that the Christian efforts in their behalf

have not been fruitless. It is no uncommon thing even now, and at all times a most pleasing spectacle, to see so many of these people, once the blind victims of heathenish superstition and idolatry, bowing side by side with their Americo-Liberian brethren at the same Christian altar, and worshipping the only true God. Nay, even more, there are now native Christian ministers and teachers in Liberia who are laboring successfully in the cause of Christ. Most of these native ministers and teachers, members respectively of the several Christian denominations, are men of seemingly deep piety, and very respectable acquirements and talents. If time permitted, I might particularize several of these, as well as other native converts, who, as citizens of the Republic, have distinguished themselves for usefulness, not only in the ordinary walks of life, but also in official positions under the Government. I may, however, allude to a single case; that of a native gentleman, who, about twenty-five years ago, then a heathen lad, was admitted into a Methodist mission school at Monrovia, where he received the first impressions of civilization, and acquired the rudiments of an English education; and who is now an acceptable member of the Liberia Annual Conference, and an influential member of the Legislature of the Republic. And yet, Mr. President, there are those who inquire, What has African Colonization accomplished? Well, my own conviction, confirmed by many years' experience in nearly all that relates to Colonization and Liberia, is, that African Colonization has accomplished a work unparalleled, as far as my knowledge goes, by anything in the history of modern times.

I rejoice to meet here to-night so many distinguished Christian philanthropists who, for these many years, have devoted much of their time and substance to this noble enterprise; and I may be pardoned, I trust, in expressing the sincere satisfaction it affords me in seeing present at this meeting that old-devoted, and self-sacrificing friend of Africa and of African Colonization, the Rev. R. R. Gurley, who, by his burning eloquence, in the days of his early manhood, and at times when this great enterprise seemed to languish under depressing discouragements, would stir the hearts of Christians in its behalf, and kindle there a flame of generous benevolence which would give new life and energy to the great undertaking; and, still more, not content to rely wholly on the testimony of others in regard to the actual condition of the infant colony, and to satisfy himself more fully as to its future prospects, he visited Liberia several times, and on two occasions was enabled to render important service to the little Commonwealth. I am happy to say that the people of Liberia to-day entertain towards our good friend, Mr. Gurley, sentiments of the highest

regard and esteem; and, I may also add, towards this Society, feelings of profound gratitude. But, Mr. President, I was about to say that these long and tried friends of African colonization entertain no doubts as to the immense benefits conferred upon Africa through the instrumentality of this Society, and who can now look back with profound satisfaction upon the cheering results of their individual efforts in the cause of God and humanity.

So much then for the past and the present of Liberia. So far God has graciously vouchsafed to her on occasions of threatened danger and extreme peril, deliverances which no human forethought or mere human power could possibly have averted or rescued her from. He has wonderfully sustained and prospered all her essential interests. What, then, may we not hope and reasonably expect as to the future? My own convictions are that Heaven has great things in store for Africa, to be conferred doubtless through the instrumentality of Liberia.

While Liberia is emphatically the offspring of American benevolence and Christian philanthropy, and while the friends of African colonization have great reason to be proud of its achievements, it is no less clear in my mind that the Colonization enterprize was conceived in accordance with a Divine purpose, looking to the redemption and elevation of a people long enchain'd in the shackles of cruel barbarism. And, if this be so, Liberia is evidently designed to a glorious future; and that it is so, her past history seems clearly to indicate, for we find there so many evidences of Divine favor we are forced to the conclusion that Providence has not done so much for nothing. And besides, in the ordinary course of human affairs, there seems to me no reason whatever why Liberia may not continue to prosper, and go on to distinguish herself in all that adorns civil society and tends to national greatness.

The country possesses certainly all the natural advantages common to most other countries, and in the means of animal subsistence, perhaps, superior to any other. I am aware that this beneficence of nature may be regarded as a very questionable advantage, as it tends greatly to promote indolent habits. But this, I may safely say, no country in the world better remunerates labor, and especially the labors of the husbandman, than Liberia.

The interior presents a country inviting in all its aspects; a fine rolling country, abounding in streams and rivulets; forests of timber in great variety, abundance, and usefulness; and I have no doubt quite salubrious, being free from the miasmatic influences of the mangrove swamps near the coast.

The commercial resources of Liberia, even at the present time, though scarcely commenced to be developed, are of suffi-

cient importance to induce foreigners, American and European, to locate in the Republic for the purposes of trade. And I verily believe the agricultural and commercial sources of wealth in Western and Central Africa are far beyond the most carefully studied speculations of those even who are best acquainted with the nature and capacity of the country. The development of these will continue to progress, and must, in the very nature of things, secure to Liberia great commercial importance; and this will bring her citizens into such business relations with the peoples of other portions of the world as will insure to them that consideration which wealth, learning, and moral worth never fail to inspire.

With what rapidity Liberia shall progress in her future career is a question involving several considerations; and, doubtless, the most important among these is a strict adherence by her people to the principles of true Christianity, and a firm reliance on Him who disposes all things according to His own will. Of course, much also depends upon additional help from the United States to aid in advancing still more rapidly the civilizing and Christianizing her present aboriginal population, and so prepare them for greater usefulness as citizens of the Republic; and this work shall go on penetrating into the interior until other heathen tribes shall be brought within the scope of Christian civilization and incorporated in the Republic, thus forming an African nationality that will command the respect of the civilized world. All this I believe to be entirely practicable. I believe Heaven designs that Africa shall be redeemed; that the light of the Gospel of Christ shall shine there; that her great natural resources shall be developed; that she shall take rank with other States and Empires; that she shall have a literature and a history. Is there any reason why all this may not come to pass? I know not. Liberia has already made rapid strides—now in treaty relations with thirteen foreign Powers, including the United States. Then, surely, we have every reason to hope and believe that a kind Providence will continue to watch over all her interests, and that her future career will be equally progressive.

I know, Mr. President, you believe the Divine decree, that "Ethiopia shall stretch out her hands unto God;" doubtless all Christians believe this. Would, then, that Christians throughout these United States, and, indeed, all Christendom, fully appreciated the responsibility they are under to aid in the fulfillment of this inspired prophecy; then, surely, this Society, under whose auspices so much is being done towards the furtherance of that grand event, could not fail to receive that sympathy and support necessary to the efficient prosecution of an enterprise which promises so much real good to Africa.

From the Eastern Argus, (Portland, Maine.)

#### AFRICAN COLONIZATION.—OBJECTIONS CONSIDERED.

The plan of planting colonies of colored men on the coast of Africa, for suppressing the slave trade, and spreading a Christian civilization on that continent, was a noble conception, encircling in its wide and benevolent embrace a nation of slaves and a continent of heathen. Many who formerly stood aloof from this enterprise, or warmly opposed it, are now ready to acknowledge the hand of God in providing such an asylum for the exigencies of the present hour.

But there are some who still object to colonizing the freed-men, and think they have reason in their objections. Let us examine—

1st. It must be admitted that Colonization is practicable. This is proved by its results.

2d. It is beneficent. It gives land and the franchise to those who go to Liberia, freeing them from the oppression of *caste*, and placing them under the influence of the great moral motives which form the characters of other men. If you plant a flower or a kernel of corn under a wide-spreading tree, it will have a partial but never a *perfect* growth. And it is morally as certain that the black men of our country will never develop their highest type of manhood while under the shadow of a dominant race.

Also the following admissions, I think, will be readily made, *viz.*:

1st. That Colonization was a *necessity* as a means of destroying the slave trade in Liberia.

2d. It was a necessity for giving to the African race a nationality of their own.

3d. A necessity as furnishing protection to missionary labors.

4th. A necessity as furnishing a receptacle for recaptured slaves.

There is not, morally or historically, any objection to the principle of colonization. For colonization has ever been the means by which God has diffused his richest blessings from country to country. In ancient time, it was colonies from Egypt that carried arts and letters to Phœnicia; Phœnician colonies carried arts and letters into Greece; Grecian colonies carried arts, letters, and civilization into the Roman Empire; and Roman colonies carried these same blessings into Britain to our Saxon progenitors, and British colonies brought arts, letters, and civilization to America; and now God calls us to complete the circle of light around the world, by sending colonies of colored men to carry arts, learning, and civilization back to Africa.

As there can be no objection to the *principle* of colonization, so there can be none to the *practice*. The chief objection to colonizing the freedmen that we have heard is this: Some say *we want them here to work*. This objection is purely selfish. It ignores entirely the well-being of the black man, and of his race in Africa. The objection has not the merit of originality. It is the very objection of the tyrant Pharaoh, who, when the Lord said to him "Let my people go, that they may serve me in the wilderness," said no; I will not let them go. I want them here to work—to make brick.

The principle involved in this objection is the very root and source of slavery. It was because white men wanted the negro to work that they stole him from his country. It was because we wanted the negro to work that we have kept him in slavery for two hundred years.

Will this objection stand the test of a Christian morality? Let us be just to this long-suffering race. We owe them a debt that we shall never pay. They have contributed largely to our national wealth. Let us show our appreciation of their fidelity, by generous aid to those who have chosen to go to the African Republic to improve their own condition and to bless their race.

J. K. CONVERSE,  
*Agent of Colonization Society.*

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From the (New York) Christian Intelligence.

#### LIBERIA AND MISSIONS.

The Republic of Liberia, including its aboriginal inhabitants, contains a population of not less than five hundred thousand people, blessed in some degree with the light of Christian civilization, where sixty years ago heathenism reigned supreme.

Within the limits of the Republic, three Missionary Boards of the United States have for many years annually expended in their mission work some \$50,000.

The Protestant Episcopal Board has appropriated nearly \$26,000 to that field for the present year. Under its supervision, Bishop Payne reports nine church buildings, and five commodious school-houses; twenty-five teachers and catechists, sixteen of whom are natives; five hundred and thirty-nine day scholars, two hundred and fifty-three of whom are natives; seven hundred and ninety-six Sunday-school scholars, about two hundred and fifty of whom are natives; ten colored ministers, seven of whom are natives; and six candidates for orders.

Bishop Roberts, of the M. E. Church of Liberia, reports fifteen ministers connected with the Conference; six assistants; thirty-two local preachers; thirty Sunday-schools, with one hundred and seventy teachers; nine common schools at the

expense of the Mission, and two seminaries; the Mission being composed entirely of colored persons.

The Presbyterian Board reports, in their mission work in Liberia, eight preachers and five teachers, all colored but one. Of these it is said: "Their work is at first among the American Liberians, but its ultimate bearings and its greatest scope will be among the native Africans within the limits and within reach of Liberia. Of this native population, some persons are even now brought under Christian instruction in connection with the Liberian churches and missions." Of the cause of education, they say: "It is as yet the day of small things in Liberia, so far as education is concerned; a beginning has been made, but much remains to be done. A good day-school in Monrovia, taught by Mr. James, is still conducted with efficiency, though the health of its respected teacher has become greatly weakened by his residence of over thirty years in Monrovia. The number of scholars in the school is fifty-seven. Day-schools are also taught at Kentucky, with twenty-four scholars; Marshall and Sinou—the returns from the two latter have not been received."

Favorable mention is also made of the "Alexander High School," near Harrisburg, under the care of Mr. Boeklen, as follows: "This school will prove to be of great service to the cause of education and religion in Liberia."

Such reliable testimony as is here given in regard to mission work in Liberia is sufficient, it would seem, to satisfy the Christian community that Liberia is not forsaken of God.

But in the literary aspects of the Republic the *Liberia College* holds a high position. With its honored president and able professors, nothing is wanted but funds and students to make it an institution of great value to that young nation, and to that vast continent. And all that is necessary to secure a competency of students is the means to sustain them through a course of study.

Do persons, therefore, desire to promote the cause of education in Liberia? Let them give to her College or to her schools already established, by sustaining the Mission Boards. Do they desire to respond to her call for more colonists from the United States? Let them contribute to the American Colonization Society.

JOHN ORCUTT,  
*Secretary American Colonization Society.*

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From the North-Western Presbyterian.

THE AMERICAN COLONIZATION SOCIETY.

This Society lately celebrated, in Washington, D. C., its *fifty-second* anniversary. Ex-President Roberts, of Liberia, was

present, and gave some very interesting information relative to the colony; or rather nation, as it now is. The business of the Society, almost suspended during the war, has greatly revived. There is a growing desire on the part of the colored people of the South to emigrate.

This Society is helping greatly to make manifest what are the susceptibilities of the negro. His present condition in Africa, where he has for all the centuries of his being been manifesting his nature, shows what that nature is and what it can effect. His incapability of self-development, beyond the condition of a rude savage, is made fully manifest. There we see him as he is of himself. He is ignorant, degraded, and without hope. Left to himself, there is no possibility of his elevation.

In the southern United States we have seen his susceptibilities when held in bondage by a civilized and Christian people. His elevation there, above his native condition in Africa, is wonderful. Whether he had attained, in intelligence, morality, and religion, the acme which was possible in that condition, we shall never know as a fact. The condition has been dissolved, never to be reconstructed, and that experiment is ended. He was, however, still improving, and the inference is fair that he would have arisen still higher.

The nation, in Liberia, is now showing what are the capacities of the race for self-government, and for mental, moral, and religious growth, when enjoying by themselves all the influences which belong to literature, science, and revealed religion. They have an open Bible, a free Christianity, books, and schools. They have our example. They have transplanted all our institutions, and entire and unmolested freedom in their heritage. In all this they have the fairest opportunity which can be afforded to a people to show their capabilities.

Another and a new experiment, also favorable to the testing of the colored man's capabilities, is now in progress in the United States. He has attained freedom; and he is mingling with the noblest branch of the human family, in a land where that branch, as to its masses, is the most advanced in excellences—civil, social, and religious. If susceptibility belongs to his nature, he cannot but improve; and whatever he may have, that susceptibility will be shown in one or the other, or in both, of the conditions last named; that is, in Liberia and in the United States.

Philanthropists, hence, cannot but look with intense interest at these experiments as exhibiting the nature, character, powers, capacities, and susceptibilities of the negro. Good men favor them, both contributing money to their aid and praying for their success.

## AFRICAN DUTY.

We want every educated African to look beyond himself—beyond his own narrow personal interests; and, while not disregarding or neglecting these, which are essential, to consider himself as engaged in laying also a portion of the strong foundation of a superb future edifice—THE CHRISTIAN CIVILIZATION OF HIS COUNTRY AND HIS RACE. That edifice has to be erected, and Africans must be God's workmen for building it, because this is in the ordinary course of His appointments. All that has been effected hitherto by missionary labor—for it must be always remembered that nearly all the education that exists in Africa is the direct or indirect result of Christian missionary labor—has been to lay some few stones in the foundation of that great future edifice. Many more have to be placed before the courses of that foundation can be completed, and it is the duty of every educated African to be a zealous co-laborer in hastening that completion. A new year has dawned upon us; let each one now ask himself, "What have I that I have not received?" through what men call the chance, of rescue, or birth, that placed mine and me within the sphere of those Christian influences which have descended upon the coasts of Africa, and which have elevated me to the possession of freedom, light, and knowledge, while so many tens of millions of my race are still fast bound in the darkness and ignorance of heathen barbarism and superstition. We call upon all to do this; but we know, by the records of the past, that not all will do it, and that most probably only a few will do it; and that even of those few yet fewer still will be the number of those happy ones who resolve earnestly to do, as well as to think about their duty; happy ones, because the man who thus reflects, resolves, and acts must and will be a happy man. He may have his trials and tribulations like other men; but he will feel ennobled by the consideration that he is engaged in a great and holy cause, the laborers in which always find blessings in their paths. A real earnest African spirit for Africa, among educated Africans, is indispensable to the progress of Christian civilization.—*London African Times.*

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From the Presbyterian.

## DEATH OF MR. B. V. R. JAMES.

Departed this life on the 9th day of January, at twenty minutes past twelve o'clock, A. M., at his late residence in Monrovia, Liberia, BENJAMIN VAN RENSSELAER JAMES, who was born at Elizabethtown, Essex county, New York, aged fifty-four years, eight months and eighteen days. He lived and died in the hope of a blessed immortality through the atoning merits of our Saviour Jesus Christ. He was a mis-

sionary of the American Board of Foreign Missions, from 1832 to 1844, on the Western coast of Africa; and from 1844 to 1869 of the Board of Foreign Missions of the Presbyterian Church. He was a ruling elder of the Presbyterian church at Monrovia, and other places on the coast, thirty-two years. He has held no less prominent positions in the service of his country. He was successively Representative, and at his death the Treasurer, of the Republic of Liberia. He was a man universally loved, honored, and respected by all who knew him, both at home and abroad, as a faithful, earnest, and devoted Christian, a kind and affectionate husband, a loving and tender father, a good neighbor, and a true lover of his country and its best interests.

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#### DEATH OF WILLIAM ROPES, ESQ.

Another eminent friend of our cause has been called to his reward. WILLIAM ROPES, Esq., President of the Massachusetts Colonization Society since 1854, died at his residence in Boston, early on Thursday morning, March 11, in the eighty-fifth year of his age.

Mr. Ropes was an early friend of African Colonization, having taken a leading part in sending out the "Vine," which sailed from Boston for Liberia in 1826. His residence for several years in St. Petersburg, and afterwards in London, for commercial purposes, interrupted his labors for us; but since his return from Europe, in 1842, they have been constant and cordial.

As a merchant, perhaps no one in Boston stood higher. He was often called upon to preside at their public meetings, and, at their united request, the flags in the harbor were displayed at half-mast during his funeral.

It is impossible to prepare, in season for this number of the Repository, a suitable notice of his character and multifarious usefulness. Meanwhile, the following from the *Boston Courier* is, perhaps, the best expression yet given of the general estimate of his worth :

WILLIAM ROPES.—Although Mr. Ropes had long outlived his fourscore years and ten, his strength seemed unabated, his faculties unimpaired, and his vigorous frame and active mind encouraged the hope that many years might be added to his useful life. But he is gone, and our community is called upon to mourn the loss of one of its best and noblest citizens. He

was, indeed, a great and good man, and few have lived amongst us whose memory will be more tenderly cherished by the large circle who knew and loved him.

For sixty years at the head of a commercial house whose transactions, if chiefly with the Baltic, encircled the globe, he was one of those thoroughly-accomplished and sagacious merchant princes who have made Boston what it is. In early life he had visited the Indies, and later passed many years at St. Petersburg, where, as well as in England, a branch of his house was established; but for the last quarter of a century he has been engaged in the front rank of business men in the pursuits of trade at home. His extensive information, methodical habits, broad views, and courageous enterprise commanded success; while his spotless name, his just and elevated character, with a generous readiness to promote the welfare of others and of the public, inspired confidence and secured respect.

He was a model merchant, one of that good old school whose best examples, distinguished alike for integrity and refinement, should be remembered for the benefit of all who aspire to a like pre-eminence. Certainly, no class deserves or enjoys a higher consideration. And as we recall the roll of honored names which have passed away from our exchange, no career seems better worth the ambition of a well-regulated mind than that of such Boston merchants as Mr. Ropes.

And yet, to those who knew him intimately, his high qualities as a merchant were subordinate to his character as a man. It was in social and domestic circles, as a father and a friend, as the personification of all Christian graces, that he shone. Few equalled, none surpassed, him in holy harmonies of character and life. His walk was close with God. His faith and love, his humble trust, his unhesitating response when opportunity presented to even the least of claims, whatever the inconvenience or cost, indicated the spirit that shaped and guided him. He gave largely, not of his means alone, but of his sympathy and time, and the numerous societies for benevolent objects of which he was a member, will greatly miss the efficiency and wisdom he displayed as their associate.

But it is useless to mourn. Divine mercy has placed a limit to human life. It was his privilege to continue on in the possession of health and strength up to its last verge, and then passed from its enjoyments, with little or no pain, to what is beyond. If any one was ever fitted for that state, as conceived from revelation and faith, it was this good old man, in whom childlike simplicity and trust were the fruits of fullness of knowledge and purity of life. We shall miss for a time here his majestic presence, his benign and beaming countenance, his friendly grasp; but it is pleasant to think the society of heaven is composed of such as him.

## 1862—GONE—1869.

My eye has casually fallen on a pamphlet barely seven years' old, "The Forty-fifth Annual Report of the American Colonization Society," bearing date January 21, 1862. I open it, and find a page containing the name of the Society's "Officers," President and Vice-Presidents, one hundred and two names in all.

Rarely have I been impressed by scanning as many names on a single page. They represent every State in the Union, and most of the great Christian brotherhoods. President Day and Prof. Silliman of Yale College, represented the Congregationalists; Bishops Meade and McIlvaine the Protestant Episcopal; Chief Justice Hornblower of New Jersey, the Presbyterian; Drs. Bethune and DeWitt, and Theodore Frelinghuysen the Reformed; Bishops Simpson and Janes the Methodist; Dr. Malcom the Baptist; Edward Everett and Thomas Corwin the North; Gen. Cocke and William C. Rives the South. Indeed it is an illustrious display of names, and one of which our nation may be proud.

But what impressed me most deeply was the fact of the changes wrought in that catalogue by death. See what illustrious men have passed away within that short period. Among others may be named Gen. J. H. Cocke, Wm. C. Rives, and Bishop Meade, of Virginia; President Day and Prof. Silliman, of Connecticut; Edward Everett, of Massachusetts; Chief Justice Hornblower, Theodore Frelinghuysen, General Darcy, Commodore Stockton, and General Winfield Scott, of New Jersey; Thomas Corwin and Samuel F. Vinton, of Ohio; Dr. Bethune of New York, Solomon Sturges of Illinois, Joseph A. Wright of Indiana, J. J. Crittenden of Kentucky, and others, in all over forty of our great men in seven years from the list of a single Society's Vice Presidents in 1862. It is a solemn and thrilling statement. And this is one view of life. Each year presents its drafts on the living, and these cannot be dishonored. Death receives its dues.—*Rev. J. F. Tuttle, D. D., in the Evangelist.*

## ANXIETY OF NATIVE AFRICANS FOR EDUCATION.

In a letter from Rev. Alexander Crummell, dated at Caldwell, Liberia, November —, 1868, after speaking of his own school, he says:

"The anxiety of the natives for schooling cannot be exaggerated—all through the country they are asking for schools

and letters. If we had the *means* we could establish a hundred schools among the natives within a month, and derive a very considerable portion of their support from the natives themselves. And these native children have a great capacity. One of my school boys is a Kroo boy, the equal of the foremost of my scholars in every branch, and spurred on by an eagerness for learning which is like a flame. Alas! how neglected have these natives been by us Liberians. But, thank God, this neglect can no longer be continued. Never more in the future will any man or party be tolerated here who dares to show despite or contempt for these benighted people. Never have I seen such a revolution in public sentiment as has taken place in this country within the last eighteen months. All of our foremost, best educated, most enlightened men now come forward and demand a better treatment and a high cultivation of our aboriginal population. Much of this we owe to the sagacity and the persistence of ex-President Daniel B. Warner. The crowning act of his administration was visiting native chiefs and announcing oneness and brotherhood with them, and organizing schools for Congoes and natives."

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#### TOUR AMONG WEST-AFRICAN MAHOMMEDANS.

In a letter of recent date from Professor Blyden, of Liberia College, at Monrovia, we learn that it was his purpose to start, in the course of a few days, on an extended tour into the Mandingo country, to visit especially the Moslem towns east of the African Republic. The learned Professor remarks—

"I have nearly every week visitors from distant regions, earnest professors of Islam, and they urge me to come out and see their country. I am now about to avail myself of their invitation.

I wrote a note in Arabic some days ago to the Imaum of Boporah, informing him of my intention to visit his town and other Moslem towns beyond, and requesting him to send me some boys to assist me in taking out some books, &c. He promptly replied, sending his own son as bearer of the communication, attended by a number of carriers.

President Payne has given me letters to the powerful kings

and chiefs, whom I may visit in the interior. I may go beyond Misadu, the large capital of the Mandingoës, and reach Kankan, an important town, a week's journey beyond, through which Caille passed forty years ago.

Professors Freeman and Johnson, who are deeply interested in this work, have promised to take charge of my classes in the College till I return."

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At a meeting of the Presbytery of West Africa, held at Clay-Ashland, Liberia, December 10-13, 1868, the following preamble and resolution, proposed by Rev. Thomas H. Amos, were unanimously adopted :

This Presbytery, having heard the Report of Rev. E. W. Blyden, in relation to his labors among the Mohammedans, and the gratifying opening that seems to be presented among that people, do

*Resolve*, That we most heartily express our sympathy in this work, and do recommend Mr. Blyden and his labors to the patronage and Christian benevolence of the members of the Presbyterian Church in the United States and in Liberia, and to all benevolent associations having for their object the spread of the Gospel of our blessed Lord and Saviour."

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#### ITEMS OF INTELLIGENCE.

PRESIDENT ROBERTS lately visited the scenes of his childhood in Virginia. In an address at Petersburg, the 9th February, he remarked that on that day just forty-three years ago, in the very spot on which he was then standing, he had made a public profession of religion; and that on the 9th of February, forty years ago, he had sailed from Hampton Roads for Liberia.

CAPE PALMAS BOARD OF TRADE.—The merchants and traders of Cape Palmas have formed the Cape Palmas Board of Trade, the objects of which are the protection and development of the interior and coastwise trades and the interests of its members therewith connected. The annual meetings of this Association for the election of its officers take place in the month of October of each year. The following are the present officers: John W. Cooper, President; Jos. T. Gibson and Jas. W. Dossen, Vice Presidents; R. S. McGill, Treasurer; W. F. Nelson, Recording Secretary; Ellis A. Potter, Corresponding Secretary; Chas. H. Harmon, D. R. Fletcher, Jas. W. Ashton, and Jas. B. Dennis, Directors.

OPENING OF THE CAVALLA RIVER.—This important river, coming from the far interior to Cape Palmas, and in which much of the wealth of Liberia lies, was lately ascended by Colonel Cooper, with thirty men, "to open the river." Mr. W. R. Brown, Agent for the firm of Dolloner, Potter & Co., of New York,

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instigated this meeting, and gave two hundred dollars towards the expenses. We hope the river will now be kept open always, for it has been the practice of the Hiddiah tribes, who are living on the river, to close it at their own pleasure, though they do not number over one hundred men. This they have done by preventing canoes from coming down and going up the river.

LAUNCH OF THE STEAMSHIP BONNY.—On Wednesday afternoon, December 17, there was launched from the shipbuilding yard of Messrs. Randolph, Elder & Co., a screw steamer of 1,300 tons burden, with engines of 250 horse power on the builders patent principle, built for the BRITISH AND AFRICAN STEAM NAVIGATION COMPANY. The vessel was gracefully christened the Bonny, by Miss Brash, of Leith, daughter of one of the owners. The Bonny is the pioneer of a new line of steamers intended to trade between Glasgow, Liverpool, and the principal ports of the West Coast of Africa. After a most successful launch, the company present adjourned to the model room of the builders, where the usual toasts were proposed, "Success to the Bonny," coupled with the name of Captain Lowrie, being responded to by him in an appropriate speech. The Bonny will have all the recent improvements, and will be fitted up in a comfortable manner for a limited number of passengers.—*The African Times.*

### Receipts of the American Colonization Society,

*From the 20th of February to the 20th of March, 1869.*

MAINE.	OHIO.
<i>Minot</i> —James E. Washburn, to const. Rev. ELIJAH JONES a Life Member..... \$30 00	By Rev. B. O. Plimpton, (\$20.)
<i>VERMONT.</i>	<i>Painesville</i> —Mrs. O. M. Good, \$10;
By Rev. Dr. Orcutt, (\$100.)	Harry Woodworth, \$5..... 15 00
<i>Vergennes</i> —"A Friend of the Cause"..... 100 00	<i>Ashtabula</i> —D. W. Gary..... 5 00
<i>NEW YORK.</i>	
By Rev. Dr. Orcutt, (\$950.)	20 00
<i>New York City</i> —Hon. D. S. Gregory, \$200; Ambrose K. Ely, C. H. McCormick, John Steward, Mrs. C. L. Spencer, each \$100; James Suydam, James Brown, each \$50; Rev. Benj. I. Haight, D. D., Rev. S. Irenaeus Prime, D. D., each \$40; James Fraser, Jas. C. Holden, David Thompson, Anson Phelps Stokes, ea. \$25; John Sniffen, Jr., Wm. Black, ea. \$20; CHARLES S. GLOVER, \$30, to const. himself a Life Member..... 950 00	FOR REPOSITORY.
<i>NEW JERSEY.</i>	
By Rev. Dr. Orcutt, (\$20.)	<i>NEW HAMPSHIRE</i> — <i>East Lempster</i> —Reuben Rounely, for 1869..... 1 00
<i>Jamesburg</i> —Miss H. Schenck .... 20 00	<i>CONNECTICUT</i> — <i>Buckingham</i> —Mrs. P. S. Wells, to May 1, 1870, \$1; Rev. J. Ordway, for 1869, \$1..... 2 00
<i>PENNSYLVANIA</i> — <i>Philadelphia</i> —Eli K. Price, Esq., to June 1, 1869, by Rev. Thos. S. Malcom..... 1 00	
<i>MARYLAND</i> — <i>Baltimore</i> —Mrs. H. Patterson, for 1869..... 1 00	
<i>NORTH CAROLINA</i> — <i>Charlotte</i> —E. H. Gough, for 1869..... 1 00	
<i>OHIO</i> — <i>Springfield</i> —Mrs. Louisa Mullikin, to Jan. 1, 1870, by Rev. Robert McMillan..... 2 00	
<i>MISSOURI</i> — <i>Jeffersonville</i> —Mrs. C. How, for 1869, by Rev. Robert McMillan, \$1; <i>St. Louis</i> —Mrs. M. M. Alexander, for 1869, by Rev. Dr. Orcutt, \$1..... 2 00	
<i>PENNSYLVANIA</i> .	
<i>New Castle</i> —Mrs. M. A. McMillan, by Rev. Robert McMillan..... 10 00	Repository..... 10 00
<i>DISTRICT OF COLUMBIA.</i>	Donations..... 1,180 00
<i>Washington</i> —Miscellaneous..... 270 15	Miscellaneous..... 270 15
	Total..... \$1,410 15





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